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Congo News Letter

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JANUARY 1947

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EDUCATIONAL NUMBER

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ECOLE DE PASTEURS ET D'INSTITEURS, KIMPESE

During the opening years of this century, the missionaries of the A.B.F.M.S., B.M.S. (Baptist Missionary Society), and the Swedish Mission working in Lower Congo, felt that the Churches needed better trained teacher-evangelists. In 1906 representatives of these missions met at Matadi to consider the possibility of organizing a joint mission training school. Kimpese was chosen as the site for it. In January 1909 the first students arrived. For the next twenty eight years the work was carried on by the A.B.F.M.S., and B.M.S. but in 1937 the S.M.F., joined in the co-operation. During recent years other non-participating missions have sent students to Kimpese.

From the very beginning the aim of the Institution has been the continual raising of the spiritual moral and educational standards of Africans eager to serve the Church of Christ in Congo.

At first the student body was comparatively small. In 1909 nineteen men and fourteen women were in residence. The Institution like all other mission work, suffered a severe setback during the first World War, but since then progress has been rapid and far-reaching. In earlier years men came from nearby areas only, but today there are students from as far afield as Stanleyville and Wembo Nyama. The student body has increassed from nineteen to one hundred and twenty and these men together with their families will form a community of about six hundred during this session.

E.P.I., Kimpese is a highly organised institution, a center throbbing with activity, following a clear-cut policy and with its star in the ascendant.

The program aims at preparing men for the different kinds of services needed by the Church at its present stage of development. There is a two-year course for men between the ages of twenty and twenty four who have completed the second year of the second degree in the Primary School. It is mainly pastoral but also includes some normal training. Men who complete this course ought to be able to take charge of the group schools in the districts as well as make a useful contribution to the work of the Church.

Young men who have reached the standard of the first year of the Cours Moyenne can take a Four-Year Normal Course and after its completion remain for a fifth year when they follow an intensive Pastoral Course. The aim of this course is to prepare men for higher educational work in the missions and train them for the more responsible duties in Church service.

We look forward to the beginning of the new Bible School at Kimpese, where older and faithful servants of the Church, both men and women, unable to qualify academically for the other courses, can be trained.

Plans are already being prepared to meet another need of the Church. When the time comes and candidates are forthcoming there will be an advanced post-graduate four-year theological course.

The efficiency of the men after leaving Kimpese depends to a very large extent on the encouragement and support they get from their wives. The Women's School takes a prominent place in the E.P.I. Program. The wives are taught so that they can give every possible help to their husbands both in the home and in the work, especially among women and girls. Both husbands and wives are encouraged to make their homes centers of Christian influence and show to their fellow villagers the meaning of a happy Christian family life. We look forward to the time when it will be possible to put into effect the decision to run a regular teacher training course for young women who have graduated from the mission schools.

Kimpese also has a Primary Practising School run in conjunction with the Normal School. This school enables the

men students and some of the wives from the senior class to practice under supervision what they have been taught in the lessons on the methods and principles of education.

Every morning from Monday to Friday students and their wives attend classes. In the afternoons the wives are free to attend to their domestic duties; the men are divided into groups for different kinds of manual work and practice teaching. By this means each student during his stay at Kimpese is given the opportunity to acquire practical knowledge of agriculture, masonry, carpentry as well as teaching. Every student has his own garden and on Saturday is expected to work in it.

Students' houses are grouped in villages. Each family has its own house and the unmarried men live together in a separate village.

All instruction is given in Kikongo and French. It is interesting to find how soon the students from other language areas learn Kikongo. On more than one occasion the first places in the final examinations have been won by upper river men.

On Sundays the students, sometimes accompanied by their wives, visit neighbouring villages and conduct the services there. This is a constant reminder to the men that they have come to Kimpese to be trained as efficient preachers and teachers of the Gospel among their own people.

Every effort is made to make life here as balanced and communal as possible. Equal emphasis is placed on class and manual work. The underlying principle of the program is the training of the whole family.

Many tribes and dialects are represented at E.P.I. Men from one area share their views and ideas with those from another. This is a factor that is playing an important part in the development of the conception of one United Church of Christ in Congo.

Kimpese is a child of the Church and its one aim is to serve the Church and thus extend and strenghthen the Kingdom of God on earth.

IEUEN G. MAURCE.

(Reprinted from CONGO MISSION NEWS, October 1945)

THE EDUCATION OF TEACHERS AND PASTORS

An E.P.I. student asks whether the church begun in Thessalonica by Paul is still there today. He of course thinks of a continuity which would be difficult for historians to establish. Yet despite centuries of Mohammedan rule there are followers of Jesus Christ in Salonika, truly relatives of the original group of believers.

Can we lead these Africans to feel that they belong to God's family though having come upon the great experience so recently? Will they be able to confront the struggling village churches with a message, program and witness which will make isolated pagans feel that they are afforded now the opportunity of joining Jerusalem throngs in "Hosannas" and "What must we do to be saved?"

We have just shown a class in Agriculture an orange tree loaded with bigger fruit than they have ever seen, with the remark to which they assented: You now believe what the book says about fertilizer! Calculating the height of a tree without climbing to the top takes a bit of doing to demonstrate, and as to how valuable it is to them we are not always clear, but we are certain that our teaching would be more effective if we by the Grace of God could point out meaningful examples of the intangible spiritual realities which were placed and which nurtured a continuing witness to the love of Christ in an ancient city of Macedonia. We fail here just to the extent that we fail to impart, if not some technic, at least some feeling about how to go about establishing communities loyal to Christ. We teach a Savior limited by no century, but the cups of cold water and the prisons we visit, which serve as the final test as to whether we are Christ's or not are cups made on machines and prisons built by the failure of today's civilization.

The same kind of moral sins confronted the Thessalonians as confronts the villagers today and the same expectation of easy victory from without is the villagers' hope as was the Thessalonians'.

We must so patiently build that we send forth teachers and pastors prepared to demonstrate not that a relation named by a Greek letter makes it unnecessary to stretch a string around an orange to know how far around it is, but that "the Kingdom of Heaven is within you" — a slow patient unfolding of a process begun when a native will asks God to substitute Jesus's will.

The E.P.I. program takes into account that spiritual values are caught and not taught and hence provides varieties of relationships where there is liable to be contagion. There is room, however, for more. The crying need today of our highest institution training pastors and teachers is not greater scholars on the faculty, not even a better demonstration of spiritual perception, great as this need may seem to be, but it is for the students to be given, even as students, widening responsibility, with patient re-establishing when failure occurs, and for them to be provided with near examples of worthy men of their own race honorably discharging responsibility as members of the faculty. Without this we may be giving all but the kernel.

Education is demonstrating how to live the abundant life now where you are.

ELMER G. HALL

E. P. A. M. A. C.

While each station is doing a great deal toward medical education, Sona Bata was chosen several years ago as the place for higher and more concentrated efforts along that line. Dr. King's dream of a Nursing School was realized in 1933 when such was organized following a 5 year curriculum as outlined by the State, and the first class of five was accepted. The choosing of a name was as serious an affair as can be imagined when years of planning had finally reached this climax. The name *Ecole Protestante des Auxilliaires Medicaux Au Congo*, was chosen and EPAMAC, now with a name, was felt by everyone to really exist. Soon afterward the school was given government recognition being one of two protestant *Infirmier* schools to thus far receive that

privilege.

There seems no way so effective in reaching the mass of people here in Congo than to have well trained Christian leaders out among the people doing effective work. The aim of EPAMAC is to train Christian medical workers that they may go out into the districts, work side by side with the pastors and teachers, and through the Art of Healing help to bring the knowledge of Salvation to these people.

Perhaps it would be interesting to know just what these young men and women study out here in far away Congoland. First of all, in order to enter this school they must have a reading, writing, and speaking knowledge of their native language and French as all courses (except part of those in Bible) are given in the French language. Second, they must be able to pass satifactorily the same examination which is used for the Pastors' and Monitors' Schools at Kimpese. Third, but far from the least, they must be chosen by the native church, passed by the missionaries, have given evidence of a renewed life in Him, and have shown a deep concern for their own people. After having been accepted, the road far from easy as much hard work is involved practically as well as theoretically. Courses such as the following are studied during the first three years: various Bible subjects, Microscopy, Helminthology, Practical Nursing, First Aid, Pharmacy, General Pathology, Tropical Pathology, Obstetrics, Gynecolgy, Surgery, Medicine, Entomology, Protozoology, Anatomy, Physiology, Bacteriology, and Government Administration. When not in class, the students are doing practical work under supervision in the various departments of the hospital. The fourth year is spent in testing their own initiative and ability in practical work under supervision. This is often done while in charge of a rural dispensary. The last nine months find them again at the school reviewing for final examinations which are given orally by a jury of three doctors.

A 2-year course for Midwives in the native language is offered to the women in Congo who have not as yet mastered enough French for the Nurses' course. Mpolo, of whom you read in the last issue, is one example of these gradu-

ates, and it may be safely said that many tiny lives have been saved because these girls have learned to skillfully care for their fellow Congolese.

The growing pains of this school (we are still going through them) have sometimes been bothersome, but through them one has always been conscious of a Leading Hand. From the first class of five launched in 1933 when classes were held on verandas and in missionaries' dining-rooms, there are now 52 young men and women who have received diplomas of Nursing and 23 young women who have received diplomas of Midwifery.

Perhaps our most severe "growing pain" through the years has been the shortage of missionary staffing. A remark once heard was this, "There seems no question but that EPAMAC must be in the Lord's plan for His work in Congo". The occasion was when the required second doctor miraculously appeared at Sona Bata one day offering his services when it had seamed by some that surely the school must close that particular year because of lack of staff. This is only one example of many when He has wonderfully provided in order that EPAMAC might continue. For His many blessings during the past years we are truly grateful. We pray that as we look forward to the years ahead we may commit all into His hands and that many Africans may consecrate and dedicate themselves fully into His service.

JEANNETTE TUTTLE

THE ALUMNI OF THE A.B.F.M.S.

In the middle of July the former students of our mission met with Mr. Dana Albaugh, the foreign secretary of our Board. During the months of June and July Mr. Albaugh met with many groups of our people here in Congo to renew friendships and share hopes and make new plans for the advancement of our work here. I have sat in our native church here in West Leopoldville with a handful of our church deacons and leaders as they talked with him. I went with him as he visited each class in our school. None of these meetings were unique. Every other station

which he visited had the same experiences. But this meeting of the middle of July was a different kind of meeting.

Leopoldville is a city, and the work we try to do here is with city people. They have left the rural areas of Congo and have come to live here with many other people of varying backgrounds and experiences. They set up new homes and enter upon a new work, and have to make new adjustments every minute of the day. Most of the men work in the shipyards or factories, and a favored group have office jobs. All of them soon settle down into a definite schedule governed by the work sirens.

To the city life, drawn by the appeal of money and opportunity and the inherent desire to get ahead come many of our people with A.B.F.M.S. training. Some have come after attending Kimpese. Many have been teachers in our mission schools. Sometimes they seek out our church or the British church in East Leopoldville without any delay. Sometimes they just drift along. Almost none of them ask for an opportunity to work in our school and Christian center. Very often it is not because they are not interested, but it is because we can not begin to compete with the offices in the salary we can offer. They have left the station work because they are not satisfied with the money or the work, and they see no reason why they should again enter our employ. It is not hard to understand their position and their difficulties, even if we do not approve of it, and it is our work as a mission to seek ways to keep them as laymen within our church if they feel they must work elsewhere.

When Mr. Albaugh first came they requested an opportunity to meet with him as a group. It could not be arranged at the time, but at the time of the West African Conference an agreement was reached as to time and place of meeting, and we met with them the next week. Just by looking at them you could tell that they are outstanding men in the community. They held themselves erect and looked you straight in the eye. They talked clearly and carefully, and even with my weak Kikongo I did not feel too lost. They had planned the meeting well, and through-

out it were all extremely courteous. I kept thinking of my brothers and the other young men of college calibre in America. They all have the same look: intelligent, interested in life, full of plans and ideas.

We began with a hymn and prayer. And then they courteously asked if we had anything to say. They not only asked, they waited to be sure we had said everything we wanted to say. Then one of them took out a sheet of paper and began on the evening's work.

They wanted to know many things, all of which are not worth reporting here. They asked questions which, taken out of their setting or if heard by someone not understanding the situation, would seem unimportant or irrelevant. In back of the questions and answers, however, we could feel a spirit which was very gratifying. They wanted to feel that by their coming to Leopoldville and leaving their homes and families and old associations that they had not cut themselves off from the great work we and their brothers are trying to do in this country and among this people. They wanted to make it very clear to us and to the people of America that they have not forgotten the love and training of our workers here and that they intend to go on in the path shown to them. They want their children and their people to grow strong in the Lord. They have many misgivings about their place in society, not only here in Congo and in Africa, but also throughout the world. They feel that some of them are ready to claim their inheritance and be considered by all men as equals, both in the field of science and the church.

They have not been untouched, as we so often think, by the war. They are not in an isolated corner of the world, far removed from its troubles and its problems. They read everything they can lay their hands on, and they talk over the things they read and hear. They are vitally concerned with everything that goes on in Europe and America, as well as in their own Africa.

It was with this spirit and background that they met with Mr. Albaugh. Among other things they asked for

help in organizing an alumni society, so that they may keep in touch with each other and with the work of the Mission. They recognize their obligation to the schools and churches of Christ here in Congo and feel that such an organization will help them to maintain their active interest in the training of their people in the way of the Christ.

They also requested that, if possible, some one of our mission be designated as inspector of schools in order that all of our schools may follow the same class programs and that the stronger more advanced schools may pull up the standards and work of the others. They are proud of the school system from which they have come and want it to continue to advance.

Since that meeting last July they have, with our co-operation here at West Leopoldville, had a Sunday afternoon meeting out at our church with two purposes in mind: 1. To help our present students in our school to realize that they are setting out on a way of life which cannot be ended by graduation from school; and 2. to gain money to buy musical instruments for the school children of Leopoldville. Working towards these ends they had two pageants and Miss Annis Ford from New Hampshire and Banza Manteke was their special guest and delighted their hearts with her music.

There is a big field of work opening up to us with our alumni. All stations have their representatives here and with very little effort on our part we can join hands together and build a strong Christian friendship which will blossom into a stronger and more responsible group of Christians in Congo.

P. L. BENNER

O, Lord, grant all who contend for the faith, never to injure it by clamour and impatience; but, speaking Thy precious truth in love, so to present it that it may be loved, and that men may see in it Thy goodness and beauty — Amen

Prayer by William Bright

AGRICULTURAL CEMENT

Many people consider the teaching of agriculture a field of endeavor having no relation to the program of missionary work as a whole. It is thought of as being something "de luxe"-something that we might well try out at a time when funds and staff are abundant, but something to push aside during the "lean years" (which is most of the time).

It is not the object of this brief article to outline an agricultural program, but rather to indicate the relationship between the agricultural projects and the other departments of missionary endeavor.

I. The Relation of Agricultural Projects to the Medical Service

Let us take the question of malnutrition which is so prevalent in many parts of Congo. In a country where the main article of food is manioc (mostly starch), where very few animals and fowls are raised for local consumption, where wild game is becoming increasingly scarce, and where very few vegetables and fruits are grown, one can easily see why there is a protein and vitamin deficiency in the diet. The body, weakened by malnutrition, becomes an easy prey to the many tropical diseases and usually responds very slowly to treatment when brought to our hospitals and dispensaries.

Up to the present we have given too little attention to this field of preventive medicine–an area in which the medical and agricultural departments might well cooperate.

II. Relation to the Educational Work

The question of food and good health is of vital interest to the average Congolese and makes a good starting point for getting the students' interest and cooperation in the agricultural classes and could furnish considerable subject matter for the writing of compositions and for problems in arithmetic, etc. The study of nutrition naturally brings about a sort of "chain-reaction". When one has discussed the kind of crops needed for a proper diet, then follow the

questions of climatic and soil needs of these plants, of soil fertility and the prevention of erosion, of the preparation, use and storage of crops, of the care of animals and fowls, of the improvement of crops and animals, etc. Of course class room discussions should be followed by or accompanied by laboratory exercises, field projects, and experiments. We seek to create in the student a better appreciation of his home environment and a desire to make his home and community a better place in which to live.

111. Relation to the Evangelistic Effort

It seems to be a quite generally accepted fact that the objective of missionary endeavor is to seek the salvation of souls, there is a feeling that the gospel that begins with words and ends with words is not the full Gospel. We not only seek to bring to the people the "Words of Life", but to help them to have LIFE—the more abundant Life. Thus we work for the development of the physical, mental, social, and spiritual man. The Agricultural projects are the works that prove our faith, James had something to say on this subject:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." *Jas. 2:14-18.*

In conclusion permit me to quote a sentence from a report that was presented to the 1934 Congo conference. "It will not do to educate one group, to heal another and to preach to the third we must apply Christ's teachings to the whole of life."

The agricultural program and project instead of being something apart from the missionary effort as a whole

might well be considered the cement which binds the other parts into a coordinated and effective whole.

C. E. SMITH

EDUCATING OUR MOANZA YOUNG PEOPLE

It is a challenging and stimulating task. Our only request is for another couple to share it with us.

	Staff	*Pupils*
Central School	6 men	Boys 144
		Girls 4
Girls' Boarding School	4 women	" 58
Practice School	2 students	" 54

As we opened school this year we made several changes. The very nicest and best is our new house mother for the girls. She has been at Kimpese for three years. People had been telling me how fine a person she was. I was dubious but not any longer. She is a true example of what the Lord can do with a really consecrated Congo woman. How I wish that we had ten more just like her. She had been with the girls only three or four weeks when three of the girls went to her home one noon hour. They are three of the younger girls and from our southernmost post. Gradually as they talked together they told her how homesick they were. They asked her to pray with them that they might not yield to this desire to go home for they knew the Lord wanted them to be here and learn. Of course Mama Naomi prayed with them and for them. Those girls are still with us and some of the happiest ones. What a testimony to the loving christian influence of Naomi that the girls would ask her to pray for them and with them.

For two years I've been talking with my men teachers about the great value of practice gardens for the boys. Not one has had enough interest to carry it through. Now within three months Mama Naomi has a grand garden for the girls. The girls carried good woods dirt, they carried sticks and water, she persuaded the boys to bring large sticks to build a fence to keep the goats out and now the girls have plenty of all sorts of greens, peppers, tomatoes, turnips, collards,

black-eyed peas etc. They have string beans and sugar cane in the larger gardens of peanuts, corn and manoic. Now our next task is to teach them how to cook these new (new to them) foods so that they will really enjoy them.

One of our Moanza boys has been working for the State for the last few years. This year he decided to come back to us. That is another change that has been for the good. He has learned how to get people to work. The boys do what he tells them to do. His special job is taking care of the trees and planting new ones. He has planted over 100 mangoes and about the same number of palm trees as well as cultivating the ones already planted. We are thankful for this special help. We always seem to lack a variety of food.

Within the school curriculum we have made some changes trying to meet more fully the requirements suggested in the most recent syllabus put out by the State We found that we were backward in French, social studies, and handwork So we are working hard on those subjects. Of course there is always the ever present problem of helping the youngsters put into practice that which they have learned from the teacher or from books. Just now the top class seems to be progressing most in practicing what they have been taught. Last year they were our problem children. Now they are really taking their proper place of leadership and really trying to follow their Master. That is what makes our hearts rejoice. We pray that there will be many others who will believe and live that which they are taught from God's word.

EVA SHEPARD

O the deep, deep love of Jesus,
Spread His praise from shore to shore,
How He loveth, ever loveth,
Changeth never, never more.

O the deep, deep love of Jesus,
Love of every love the best,
'Tis an ocean vast of blessing,
'Tis a haven sweet of rest.

S. TREVOR FRANCIS.

"KINTWADI" AT SONA BATA

"Kintwadi" means fellowship. It is indeed an appropriate name to give to our advanced village schools, for they represent the united effort of our churches.

Through the influence of Pastor Nsiata, the first "upper grade" village school at Sona Bata was started in 1941. Nine churches joined in this cooperative undertaking. They called their school "Kintwadi kia Zola", Fellowship of Love. They chose a good site - ample space for dormitories and school, with surrounding land suitable for gardens. Bounding this location are several streams, providing plentiful water for drinking and bathing. The buildings are of clay, with thatched roofs. However, Pastor Nsiata is already planning permanent brick houses.

The school program is a great improvement over the ordinary village school. The work is of course advanced, but, in addition to that, the attendance is more regular and the enthusiastic hunger for learning is quite apparent. Moreover, among the students, there is a bond of fellowship, truly impressive. Pastor Nsiata keeps a watchful eye over all and attempts to care for physical and spiritual needs of pupils, as well as teachers. Once a week, the pastor of a nearby church, comes to teach a class of candidates for baptism. Services are held at the school and in the church.

Successful "Kintwadi kia Zola" is now a pattern for new schools. Six others have been established in different areas of Sona Bata District. Each has the name, "Kintwadi", but in the place of "Zola", a new word has been chosen. So, we now have these interesting unusual names for our advanced village school:

Kintwadi kia Zola (Love)
Kintwadi kia Luvuvamu (Good-will)
Kintwadi kia Nlemvo (Grace)
Kintwadi kia Yenge (Peace)
Kintwadi kia Kiese (Joy)
Kintwadi kia Luzizila (Patience)
Kintwadi kia Ngemba (Friendship)

Love, Good-will, Grace, Peace, Joy, Patience, Friendship! May all these be, not only parts of names, but actually present at each school

VENDLA ANDERSON

THIS IS THE YEAR

This is the year that we of the Girl's Boarding School of Vanga looked forward to all last year! This is 1946. Last year we sort of marked time learning from each other. This year we are going forward hand in hand to see just how much we can raise the standards of our school and of our lives. Oh, we know that we can not do it all at once, but we are hoping that slowly, step by step, we may learn to become the kind of wives and mothers, yes, and the kind of leaders of Vanga women that our Master is calling us to be. It is a big job, but it is fun trying!

We are working awfully hard this year, but we are enjoying it, and that is what really matters. We rise at 5:40, go to prayers from 5:00 until 6:30, then after 15 minutes of games with our Mama Nzuzi, we all go off to work. Some of us work at the hospital, some carry water, and some of us take care of our two babies, but most of us go to the gardens and work until 9:30 We leave two of our number to clean up so that by the time we come back our Lupangu compound, kitchen and grounds are spic and span. They need to be for we have only 45 minutes to run down to the water and bathe and rush back and eat before going to our morning handwork classes. It is quite a dash, but by organizing and helping each other, we make it. Meantime, while we are eating, our teachers meet at Mama Nzuzi's house for prayers and organization of their morning's work. We have good handwork teachers this year even if 6 of them are only upper class girls. These six girls are fortunate for they are learning to sew by machine, making our uniforms, while we work in the gardens. Mama Hebe, our matron, works with us in the gardens and Mama Amayah, our head teacher's wife, works with the girls who sew. That is she did until Tata Doctor put her to bed to

stay until the end of December. We wouldn't have anything happen to the new addition to our *Lupangu* family for anything. And our Mama Amayah is priceless! So now the girls are sewing by hand until Mama Amayah and the new baby are able to work. We miss having her around because she is helping Mama Nzuzi supervise all of our ten handwork classes, and she is wonderful. We are glad that she and Tata Kisaka have their home right on our *Lupangu* grounds so that she can still be with us even if she can't work.

At 10:15 we all go to our different classes, all of which are nice, and all of which we hope sooner or later to enter. We change classes individually as rapidly as we can. As soon as we learn the work of one class we go to another one. Classes change as often as once a month, and others haven't changed yet, according to how hard their work is. There are ten classes in all. We have a couple of beginner's classes in sewing and mending. In these classes we begin with different kinds of stitches on a piece of white cloth and graduate to making little baby blouses for the hospital babies. We make them out of flannel diapers furnished by the hospital, they are awfully cute with their little gathered necks bound with white tape. These classes were made up of mostly new girls. The rest of us learned quite a bit about sewing other years. Now these two classes are graduating into baby clothes classes along with the third or in between class. The fourth sewing class is made up of the girls who learned to sew rather well before this year. They are making children's clothes. These are being sold out in the villages and the money is being saved to buy material for our classes next year. That way both we and the people of the villages are being helped, for we learn to sew and they are getting clothes for their children at cost. We are making all kinds of baby's and children's dresses, panties, sun suits, etc. All of these clothes are being cut out by our class in cutting out clothes. There the girls, seven of them who already know how to sew well, are learning to take most any kind of a simple dress and cut a pattern right off without hurting the dress

any. This knowledge we figure they can use in their village homes always. It is a hard job and slow learning, but they are arriving. We hope we can have our first change of this class soon.

That takes care of our sewing and cutting out classes. Then we have other classes too. One class in embroidery just to please us so that we can do a little of it on our own clothes when we leave the *Lupangu* if we want to. This is one of the most popular classes. Two more classes are busy learning to crochet and knit. We have cotton string, white and colored, which we buy individually if we wish to and make baby caps or sweaters for ourselves or our little brothers and sisters. If we haven't the money to buy the string then we borrow it to learn on and Mama Nzuzi sells our caps to the villagers. Mama Nzuzi says the caps aren't very necessary since Nzambi has given us such nice black wooly caps, but we do so love them!

That just leaves two classes of our ten left to tell about. One is in pottery. We aren't too crazy about it, but we are learning to like it, and we know it is very useful. It isn't a bit hard to sell the things we make right in the *Lupangu* itself, for we need them. The other class is in cooking. Mama Hebe teaches it and we are learning to like it very much. Maybe because we eat the things we cook. So far it only lasts a month, but we are hoping it will soon last two months. It is so hard to get enough different kinds of foods to cook with. We are having a real food shortage here and are often hungry as it is.

We almost forgot to tell you who our other women teachers are. Two of them, Mama Mambu who teaches pottery, and Mama Naomi who teaches sewing, were our former school teachers last year. Mama Mambu is the wife of one of our teachers and is going to Kimpese with him next year we hope. Mama Naomi's husband was a teacher but died a couple of years ago. Now she teaches us in the morning and works in the hospital in the afternoon Mama Dora is the wife of our Central School teacher who just came back from Moanza. They are Kimpese people. And then

there is our own Peggy, mama Hebe's daughter, who graduated last year and married one of the *Infirmiers*.

Our morning program lasts until noon. We have an hour and a half to cook, eat, and rest, then we begin our school work at 1:30. This year we adopted the regular Regional School work prepared by Mama Jump for all regional schools, for our standard. We were all examined and put into the class to which we belonged. Any girl who had been here for two years and still couldn't read enough to enter the first year of Regional School was not allowed to return this year. Gradually our girls are entering the Central Boy's School. Last year seven entered, but all but two married at the end of the year. This year due to the fact that the first year of Central School was put back into our Regional Schools, we have no girls in Central School. But we do have 10 girls in our fourth year, and we hope many of them will enter second year Central School next year.

Our teachers this year are better too. We have Tata Kisaka, a Kimpese man who is in charge of our *Lupangu*, who teaches one class in Bible and gives the rest of his afternoon to supervising our school. One other teacher is a Kimpese man. All the rest, except one, are men who are on the station for a little extra preparatory work for entering Kimpese next year, and who teach us in the afternoons. They have notebooks and write out their lessons with Mama Nzuzi and Tata Kisaka each morning. We think they are very good teachers. In the afternoon at 3:00 three days a week while we are having music they have a Bible Class with Mama Nzuzi.

Of course, you want to know about our religios training. All of our school work is Bible centered. We have Bible every day, besides Catechism, Memory Work, Bible Stories in Conduct and Reading, and we often use the Bible itself for our reading classes. We have chapel every morning and twice a week in the afternoon. On Wednesday nights and Sunday afternoons we girls have prayer services. And, of course, Sunday School classes each Sunday morning followed by church services. Sometimes we go to nearby villages and hold services for the people. Those of us who are Christ-

ians are trying to win our friends to Christ, and those of us who aren't are trying to understand and accept Christ and His way of salvation.

Our *Lupangu* may be falling down, but our work isn't, and we are happy. The part that was the worst has been taken down so we are safe now. Then too we have our new practice house which we expect to use right away to really learn how to make and care for a real home. So, you see, this is a year of progress and happiness for us, the year to which we looked, forward, and the year in which we are growing. With the help of our Heavenly Father we believe that we shall succeed in becoming the leaders of our less fortunate sisters here in Congo-land.

DORIS M. WISEMAN

THREE KINDS OF HUNGER

Coming back to Congo, after a furlough of 18 months, I am very much impressed by three kinds of hunger in our schools. The first is the hunger for food. Though the war did not actually take place in the Congo, we still see the effects of it. Food is no longer plentiful. Especially is this true of the most important part of the Congo diet, cassava bread. This does not mean that the gardens have been destroyed or have not been planted. The facts are that large quantities of cassava and the bread, which is made from the tubers of the plant, are being sent to Matadi and Leopoldville or exported. Naturally the one who pays the highest price gets what he wants. As a consequence, we cannot buy enough cassava, the food we most need for our Congolese students. It is astonishing to see how prices have risen! A loaf of cassava bread which cost 50 centimes (about 1 cent), before the war, now sells for about five francs (10 cents). That is, if it is at all available. Often one cannot buy anything. Even bananas and plantains are scarce and high priced. Traders journey in trucks to all the larger villages and buy eggs, chickens, rice, beans, pumpkin seeds etc. They really "comb" the country and remove whatever they can use. And so, at Sona Bata, there is a craving for food, never before exper-

ienced. If it were not for our gardens and the fact that about two-thirds of the children can go home, now and then, to hunt for food for themselves, we could not continue. The boys and girls, however, who come from far-away villages suffer a great deal.

Nevertheless, the desire for knowledge is more intense than ever. This is the second kind of hunger which continuously struggles with the first. "We want wisdom" is the cry. "Hunger, we can endure, but we must not remain ignorant." So, with determination, boys and girls alike enthusiastically attack their school lessons.

The third kind of hunger is the longing to know God. During my dry season itinerary, I was often surprised to see the large number of men, women and children who asked to be baptised. When questioned concerning their religious beliefs, many, especially among the women and the children, gave remarkably clear testimonies. The prayers of the school children, too, plainly show that they are searching for the light. There is a longing to know God better and to feel more aware of His presence, day by day. "We pray, but God does not answer," is the disappointed remark of some. Others are more patient, but they also crave and find closer fellowship with our Heavenly Father. They are learning that what Christ said is true: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

VENDLA ANDERSON

LET'S GO TO REGIONAL SCHOOL

Edu — Edu — Educa — Education! Hardly a day goes by here at Sona Mpangu, but what we hear these words sung over and over again. Perhaps it is the period of gymnastics. This is one of the most popular marching songs. The girls are going to choir rehearsal; seldom do they go and come without singing on their way to the church. Even during the hours of *travail manuel* one sometimes hears the ringing of *tanzi* (machetes) against hoes keeping the rythm of this same refrain on the way to the gardens.

But not only at Sona Mpangu Central is this song

sung, for one may go into most any village where there is a school, and to all of the regional schools, and hear the same song, although sometimes highly modified. Then there are also many other school songs we hear which are continually being "composed" or revised from old ones, and nearly always the thoughts are those of striving to learn, and to better the country. I doubt if there is any one of those tunes or its words that have been formally taught in the classroom—and certainly not by the missionaries. The words and music are spontaneous. They come from the hearts and minds of the school boys and girls themselves, and not from the printed page. They are the extemporaneous expressions of the inner spirit and desires of the majority of the students in our region.

We might ask when this interest in education seems to appear in the school life of the students, and I think my answer would be during their stay in regional school. The village school boy with his slate and pencil going to the village meeting-house by day hasn't quite caught the significance of it all. There are some days when he is kept home to help plant peanuts, and other days when he is sent to class. He has been told that he must learn how to use those funny looking figures that tell him how many oranges he has left after he has given one to baby sister, and two to brother Jacques. But what is the meaning of all this? By the end of the year he can work with all the numbers up to twenty, and can read most of the words put from day to day on the little scarred blackboard. What now? Examination. Why? Regional School.

Now his slate goes in with his other possessions and a big package of food, and he is off to Regional School for a week. Away from Tata's (father's) house and Mama's cook-house: only a handful of people that he knows, but perhaps from eighty to two hundred new faces from other villages—all here for the same purpose. His teachers have come from Central School and are doing a year of practice-teaching before receiving those wonderful papers that help them to get work in the city. Now this business is really getting serious.

And so we could go on and trace that boy's psychological developement through all of his school years. But the idea I want mostly to express is how important the regional school is in the educatoinal life of these boys and girls. A good school can do so much for the scholastic attitude and ability of a child, whereas a poor one can do just as much in a destructive way. None of the thirteen schools in our Banza Manteke field are perfect, but all are normal healthy children, and of course experiencing growing pains. One has as many boys as we have here in our station school. Two have girls' classes in their regular programs.

Mrs. Engwall has charge of this work this year, and their school year started with the one week period of instruction and receiving their programs. A lot was accomplished in that too short time-daily schedules of lessons following the state program, lessons in pedagogy, music, writing, and religious subjects, and the making of a meter-stick and balance with weights for the use of each school. Now they are at work. From time to time reports come in –and difficulties too. The students are not always the source of the problem— usually the need is for an understanding between church policies and those of the school. Only years of trial and error will show the way.

But in spite of the running difficulties, each boy's impression of the importance of his education is being formed, as well as his attitudes and ambitions. He is in an institution which is essentially self-ruling and self-supporting, except for the standards which have been given to them to follow, and the fact that the *Kintwadi* (church fellowship) has decided a uniform wage scale for the teachers. They are encouraged to have school gardens to help them with their food problems and to raise funds for more school supplies. For many, much of their outside work consists of construction and reparation of new buildings. They play and march together, and sing songs which, if they affect them as they do me, should make them want to be school boys all their lives.

All this gives a bigness and importance to their school life, and a sense of pride and self-independence, together

with a spirit of unity and cooperation. Naturally, some get lost by the way-side, but I dread to think of what answer we will have for those whom we will have to turn back next year because of lack of room. This year the "accepted" came nearly a hundred strong. Like any average class, there are a few very good, a few very poor, and a large middle group. Their work is that of the third year second degree. Their class is in four sections, and each overcrowded, but the spirit is good and has been from the time they arrived. These facts help us to evaluate the work of the regional school. It will not be long here before another year of Central School work will be pushed back into the regional school again. The problem will be to have teachers qualified to do that task. How we can best face it, my *kileke* (youthfulness) in the work would not fit me to say. But I can observe, and I know that the Congo school boy is serious about his education. He comes to us from the regional school with his hoe and his head—both ready to work. May God help us to help him to use his head and his hoe, together with his heart, to help his fellowman.

ANNIS FORD

BACK AGAIN

Getting back to Congo is a wonderful experience after so long an absence. For days after we had our feet on solid ground we felt as if we were shooting through the clouds. It actually took six Constellations to bring us from New York to Leopoldville. Our stop over in England was enjoyed and appreciated. We want to thank God for keeping us safe along the way.

We have visited Leopoldville, Sona Bata and Moanza. Our friends both black and white gave us a warm welcome, and while we note many changes had taken place during the war years, our friends had not changed, unless if anything their love was warmer and deeper.

Our arrival at Kikongo caused a stir even if it were at night. The Armstrongs brought us all the way from Sona Bata in their car, and we were all very tired. We felt sort of

like Royalty driving on to the Mission station. For half a mile the road was lined with palm branches. The pretty yellow flowers tied on looked white through the light of our car. We stopped at the houses and were soon greeted by the Smiths and Miss Anderson, also many new native friends. The next few days and especially Sunday there were touching demonstrations of love and happiness over our arrival.

We want to thank God for keeping us all along the way. To meet the present day challenge and serve Him with all our hearts is our desire.

ERNEST AND GWLADYS ATKINS

BACK TO CONGO

From 1926 to 1936 my wife and I served as missionaries to the Belgian Congo. Then from 1936 to the end of 1945 we enjoyed a happy ministry in the home pastorate. But the Congo continued to call, and several months ago we returned to the field, bringing with us our four sons, aged 14, 12, 8, and 5.

We found that the changes we had seen during our first stay of ten years had continued, and in some things the Congo is quite different from the Congo we knew over twenty years ago. At this time, however, I want to point out not the things that have changed, but the things that are still pretty much the same.

First, I find that the African is still the same at heart. In the villages one finds him still courteous and tolerant, a lover of a good story and homely philosophy. He has not forgotten to mix a little humor with his characteristic stoicism, and we can still learn something from him as far as his patient acceptance of the inevitable things of life is concerned. His primitive ways of acting and thinking reappear continually though in places where white influence is strong, he may restrain too much outward display either of his feelings or his superstitions. But the drums still beat time at the village night dance, charms are still hid about the person or in the house, fears of spirits and witchcraft live on in his mind, and he is ready enough to follow such "false prophet move-

ments" as have made a bid for him in recent years in our Sona Bata field and elsewhere.

Secondly I find that the problems of missionary work have not changed much, though some of them have become intensified. Complications are seen everywhere as primitive life becomes engulfed by the swift advance of white civilization bringing things good and bad. There are in the Congo as in churches at home, those who make profession of faith in Christ with mixed motives. There are some who would use the Mission as a refuge from onerous government work demands, or as a stepping stone to an education that might provide a job with a white man at good wages in a trading center or town. Besides this, Congo Christianss are urrounded by a social life that is attended with many pitfalls and temptations and one is not so much surprised that some fall by the way as he is made glad that so many continue to "witness such a good confession" before many witnesses. Another problem is that of relating the guidance of the missionary to development of a self-sustaining and self-directing indigenous church. This problem is being dealt with in an increasingly intelligent and sympathetic spirit by native and white workers.

Thirdly, I find that the Congo missionary must continue to be something of a Jack-of-all trades. He must still be more than an evangelist, a doctor, an educator, and the more he can do the more can he multiply himself. That church, house, hospital, or school has to be built, that car that gets him to his far-flung outstations must be kept running; that spring in the forest has to be enclosed to provide safe drinking water; those gardens need to be cultivated in order that food may be available for school youngsters and others; and new literature is constantly needed to feed the expanding minds and hearts of Christians who are reaching out after higher things in the realm of the spiritual. The hammer and saw the spade and the hoe, the trowel and builder's level, the wrench and the screw driver, the pen and the printing press, all supplement the "Sword of the Spirit" in the Congo missionary's tool-kit. He of all men

need never complain of the monotony of his task.

The fourth thing to be noted is that there are still more languages that a missionary can learn. My wife and I had previously learned and used three Central African tongues, and are now adding Kikongo to the list as fast as we can. This, of course, doesn't mean much when you remember that the estimates on the number of languages and dialects in Africa range all the way from five to eight hundred! We are ready to settle for Kikongo right now, and are willing to abandon all aspirations after the other hundreds. We should like too, to utter a protest against the desire of so many people to have the same words in their languages and yet give them entirely different meanings. Why should a *Songe* man use the word *nguba* for the sun, while a Lower Congo man uses it for peanuts? And why should we have now to describe a white man with the word we had been accustomed to use for the nose? *Mongo* we used for years to indicate our back-bone, now we must apply it to a mountain! During the past three months as I traveled over our Sona Bata district using what Kikongo I had to examine candidates for baptism, conduct communion services and marriages, lead in public prayer, and give messages at large native gatherings, I grew desperate at times. As I conversed with native leaders or stood before a gathering, I sometimes mixed Kikongo, Kiluba, Kisonge and French (I sometimes wonder if some of my Welsh didn't get in also!) as I tried to make myself clear. I keep hoping that I didn't say anything really bad at any time!

The fifth thing I have discovered since our return is that African pests are perennial. Rats still gnaw their way into your storeroom; swarms of little black ants still maintain their love for your precious butter, jam or indeed for any edibles that they can get in your cupboard or on your table. We are already waging a war with white ants, who have vowed they will eat our door and window frame, as well as the shelves in our store-room. All African ants, white and black and red, seem to have a "Pike's-Peak-or-Bust" attitude. I have killed several snakes, one by our

bedroom door, and am wondering how we can eliminate if not annihilate a colony of ill-mannered bats who have taken possession of the tower entrance to our church building. What more shall I say, for the time would fail if I should tell you of malaria-carrying mosquitoes, of jiggers that burrow into your toes (my wife dug out six from my feet with a needle after a recent trip), of fleas, bed-bugs, and cockroaches in native houses where we sleep when we travel, or of the pests against which I wage daily warfares in my garden as I try to raise vegetables.

Over against this, however, let me set a sixth thing I have found unchanged. Africa is still fascinating. Its brilliant moonlit nights its blue sky, its wriggling trails through the forest and over the hills, its quaint villages, and simple people all have their charm and appeal. Its days are sunny, its nights are still, and the beauty and spaciousness of its tree-clad countryside are the handiwork of God who is interested in this land and her people.

This leads me to the final word. As I have contemplated the African scene again during recent months I am more convinced than ever that the Gospel of Jesus Christ is the one hope of this great continent. Here are people who are awaking from the slumber of the centuries. They are feeling the throbbing of a new life. New urges are driving them on, and they hardly know which way to turn. We must adequately and persistently bring to them the message and ministry of the Living Christ. Congo's desparate need of Him has not changed, and it is our glorious task to try and bring Him to the Congo tribes and to bring the Congo tribes to Him.

LEONARD GITTINGS

VANGA NEWS

If the Vanga staff published a newspaper it's possible that this month's head-lines might read like this:

DR. OSTERHOLM STAKES OUT NEW MATERNITY WARDS.

DOROTHY WISEMAN SUPERVISES PLACING OF NEW IRON BEDS IN FRESHLY PAINTED HOSPITAL WARDS.

"GIRLS CLASS IN COOKING PASSES EXAMINATION

WITH FLYING COLORS"—HEAD TEACHER KISAKA. CHESTER JUMP BEGINS EXAMINATION OF BAPTISMAL CANDIDATES. FIFTY TEACHERS AND PASTORS ENROLL IN 'CORRESPONDENCE COURSE.'

But since we don't publish the newspaper all by ourselves perhaps it would be better to forget the headlines and give you the real 'meat' of our news.

Our hospital certainly has had its face lifted. The wards, surgery, and store rooms have had a coat of point. Had you heard our nurse and doctor discussing what colors they should be you might have wondered what they would look like, but the results-white and green surgery, white and tan wards-are very pleasing and also practical. And then just in time to make the most of the new paint the new iron beds arrived. Enlarged store rooms and dispensary add not only to appearance but also to efficiency. And work is to begin soon on the new maternity ward. We are proud not only of our hospital but also of the work that is done there and especially of the workers.

The rest of us have managed to keep busy too. Doris Wiseman puts in a full morning teaching the girls various phases of home-making. The favorite class from the standpoint of the head teacher is the cooking group because he does the tasting to examine the food. It takes quite a few tastes before he can decide whether the peanut butter is smooth, the cabbage well-cooked, or the banner fritters crisp enough. Afternoons find Doris working with the girls in school, supervising the children's school, and working with the teachers.

After a visit of one day to each of the church posts, to check up on church affairs, schools, teachers, etc., Chet has begun the examination of candidates for baptism - the task which will keep him busy from now until May. The contacts with the people, the chance to see first hand the faith of our Christians, and above all the chance to witness for our Master among those who need Him, make this a time of blessing as well as hard work.

We have begun 'correspondence lessons' in a very small way for the regional school teachers and pastors. During

the past year the complaint we heard most frequently from them was, "We don't want to stop learning, we want to keep on studying while we work. Can't you give us lessons?" So this year we are sending out courses in French and Arithmetic as an experiment to see just what the possibilities of work of this kind are. For the teachers and nurses on the station we have classes in Bible, Algebra, and Science. Each class is interesting in a different way. Algebra, of course. brings headaches and groans. Science brings exclamations of amazement and interest. But Bible - a study of the Book of John - brings earnest and searching questions. I have never had such a chance to witness for Christ before other Christians as I have had in the classes of Bible that I hold for these young men. They are intilligent, eager to know, not willing to accept blindly, but hungry for a real understanding of Christianity. These are the young men who are going to be the Christian leaders of the Vanga work in a few years. Pray for me that I may help them, that I may give them what they need.

We are raising the standard of our village and regional schools and are working now on a series of institutes for our 360 village teachers and fifty regional school teachers. This year too we have entered some new villages where the Gospel has never been preached. Our established churches are doing missionary work by paying the salaries of the evangelist-teachers and pastors until new churches are founded. We are thankful for this spirit among our Vanga people.

Vanga is growing. It needs Christ. One doctor, one nurse, one educationalist, one evangelistic couple---five people for an area the size of Palestine, for a population of 150,000 people, for 360 village churches and schools, 7000 Christians, at least ten thousand *minlandi*-(people who want to come into the church), thousands of students in schools, sixteen church posts and regional schools, a station school for boys and girls, a hospital, baby clinic, and dispensary work. Do you wonder that we say that Vanga needs you so that it may have Christ?

MARGARET JUMP

KIKONGO NEWS

Since the call has come again for a news letter, here is one such with plenty of news. The schools at Kikongo have been assembled since August. After the boys and girls prepared gardens and houses and roads, they started in school in September. Now they are going to school half the day and doing field work the other half.

I understand that a school is a teacher at one end of a log and a pupil at the other end. We have had no trouble about hordes of pupils to hold down their end, but there have been difficulties about the teacher. What with a teacher with a sick wife in Leo, and one who decided at the last that there was not scope enough for him at Kikongo (our scope is as wide as the horizon which is really wide at Kikongo) and another one who fell into evil ways, and another who beat up a school girl who was extremely irritating, we have had to make our school program again and again. At last however some more or less erudite human being stands in front of each class of Central School pupils, student evangelists, and their wives, beginning girls and primary girls and kindergarten for the children of people who live here. Most of the pupils are boarders. The problem now is to get teaching methods that extract thoughts from the pupils instead of parrot like responses.

We have also had a problem with about forty girls raw from the bush and older girls feeling their oats. However with threats and cajolings and prayer and rules they are slowly fitting into the mold of the school. We certainly have a wonderful opportunity for helping young people from very scattered villages, over two hundred and fifty of them. We try to give them in church and school at work and at play, an all around Christian education.

Viola Smith has been holding the fort at the hospital with very serious cases by day and office work and personal interviews by night. How glad we all shall be to see our nurse, another Mama Anderson, *mu mputu* (in the foreign country) as well as other expected reenforcements, arriving

to share our work!

Tata Smith has been using our wild youth for gardening, house building and general care of the grounds. It is hard work to be an evangelist and builder and agriculturist all at the same time.

We have had excitement. A field fire to the south of us got out of hand on a windy day before the rains had begun to wet things down, and but for our roads and back fires quickly started, we might have lost the Smith's house a second time. Their house was burned down a few years ago, struck by lightning and all aflame before anyone could do anything. So this time our hair stood on end for a few hectic moments.

Because of the illness of a government doctor at Kenge up the river from here, his friend, our missionary, Doctor Osterholm came over from Vanga and on the way back, brought in Smithy's car, he had a chance to help the people who began flocking in to have operations, as the report of his arrival got around. The most dramatic event was the sudden appearance of the Jumps from Vanga, with an emergency case. They had a chance to see our beautiful scenery, our energetic school, hospital and work groups, and our beautiful spring, the source of our water. I neglected to show them my baby jerboa which was presented to me with eyes not yet open, and is fed milk with a spoon.

So we go on pushing and holding back and talking and listening, praying and studying, so that this year may mean good things for all the children and elders, the sick and the sorry.

GERTRUDE ANDERSON

KIMPESE NEWS

Bible Sunday was observed in November. Mr. and Mrs. Erickson who were in charge of the day turned our thoughts and attention to the Bible in their very appropiate decoration of the church. In the background was a large map of Africa with the open bible painted in the center. Attached to the pillar on the left was a scroll with a reference in

Hebrew and on the right another with a text in Greek. To the right of the platform was a display of Bibles, or parts of the Bible, in various languages. Palms and flowers added grace and color.

During the program of a special service in the afternoon Romans 1:16 was read in 26 different lauguages. Men of many tribes come to study here at E.P.I., the Book honored on this day. The climax of the hour was the presentation of Bibles to more than 40 women—those who last year learned to read and those who entered this year having already learned. It was interesting to watch the young mothers come away from the platform, one hand occupied with their baby and the other with the new Bible. As a fitting close the top classes of men and women sang to the tune of "My Mother's Bible" words which translated freely say: "We haven't any other book which can help everyone like this Book called the Bible. People of all lands can read this Book in order to know how to worship. Carry it to all peoples, preach Christ our Saviour who died for our sins".

We await an innovation! Mpai, a student from way up the Congo River above Leopoldville, who has no *ndezi* (small nurse maid) to care for his two small children and the third who may be a Christmas present to the family, awaits anxiously the arrival of his mother-in-law who is coming to help her daughter. How we envy them! Grandma to look after the household while mother and father are in class. (The arrival of the new baby will not cause Mpai's wife to absent herself many days from the women's school.) And grandma may even be tempted later on to enter a class or two herself.

We call ourselves overworked this year and everyone is more than busy since the inability of the Peterssons to get out from Sweden has meant quite a lot of doubling up in order to keep all classes going. We truly hope and pray that some family will be found to take the place of this Swedish couple before the second half of the year is begun.

MARGARET HALL

NEWS FROM BANZA MANTEKE

No news is good news. It is quite a while since Banza Manteke appeared in the news of the Stations.

During the dry season everybody was busy doing his bit. Mrs. Engwall supervised a two month's school for village pastors and a month's school for women. These proved to be of great value to the field.

We miss Miss Bonar very much and are trusting that after a good furlough she will again be here to take over the school work. Her influence is felt far and wide.

Miss Ford, our gifted musician, is in charge of the Boys' School while Mrs. Engwall is in charge of the Girls' and Mr. Engwall of the Regional Schools. Everybody was surprized when the first Sunday upon arrival. Miss Ford stood up and addressed the audience in the native language. She came out with the Engwalls and had an opportunity to study during their long stay in Lisbon. With increased enrollment, increased salary demands and increased food prices, it is no easy task to keep within a limited budget.

The Abbotts, in addition to learning the language, are more than busy. How we got along without them we do not know. Mr. Abbott has a full program. Their two active youngsters are quite an addition to the missionary personnel. They will soon be helping their parents and correcting them in Kikongo. Mrs. Abbott has medical supervision of the girls, the station baby clinic and the primary Sunday School. At present she is occupied in working out a Christmas pageant with her primary class.

We are so happy to have with us Caryl Engwall, who is having a vacation for a few weeks. She and Ruth Tuttle, who came with her father on a medical trip, had a happy time together.

We are exceedingly thankful to Dr. Tuttle for his visits. It means so much to the medical work.

Mr. and Mrs. Engwall returned some time ago from the Bangu where they had an opportunity of visiting villages that had been under the influence of the Prophet Movement and

where the spiritual life was at a low ebb. It was in this section of the field where 176 were baptized. Mr. Engwall reports that there were nearly two hundred new decisions and restorations.

This is the time of the year when medical statistics begin to arrive. How happy we are for the work that the nurses are doing. We have chosen two women in each of our dispensaries to help with the baby clinic and women. They are doing a fine work, and we are proud of them.

ESTHER J. EHNBOM

SONA BATA NEWS

Sona Bata is a lively enough place these days, now that Ruth and Dean Tuttle and Roland and Eric Gittings are home on a two months vacation, from their school in the Kasai country. Kenneth and Stanley Gittings and Louise Anne Tuttle help make the group a perfect or otherwise seven. Caryl Engwall spent a week-end with us on her way home from school.

Recent visitors, en route for Kikongo, were Rev. and Mrs. B. W. Armstrong, and Rev. and Mrs. Ernest Atkins. Mr. Atkins is raring to have a go at the building jobs waiting at Kikongo and Moanza.

Miss Sylvia Varley, a newly-arrived nurse of the B.M.S. of England, is assissting at the hosptial while waiting for her visa to enter Angola. She has lots of stories of her experiences as a nurse in London during the days of the blitz. She is a big help as reinforcements have been badly needed in the medical work. Her fellow-Englishwoman, Muriel Jennings, is enjoying her companionship after a good while of living alone.

The total number of students in our Central School this year is 307. Of these 88 are in lower grades, being the children of workmen, teachers, medical students, etc. who reside on the station. The other 132 boys and 67 girls are in the advanced class of the boarding school. Whenever I catch sight of Vendla Anderson she seems to be in a cloud of dust—is she busy! She's doing a good job.

EPAMAC has the largest entrance class in its history, 13. Total number of students, 33, with 7 in the graduating class.

Two new dispensaries are to be opened soon, one at Kilembika and the other at Kimbata Mfonda. Paging a helicopter for Dr. Tuttle as he tries to get around to them! I'm glad the Gittings station wagon arrived to-day, for the medical workers are going to need their Chevrolet half-ton truck with a vengeance. Both of our vehicles will be in constant demand.

Baptisms for the past dry season numbered over 1100, and the special *Matondo* (Thanksgiving) offerings amounted to over 17,000 francs.

LEONARD GITTINGS

LEOPOLDVILLE NEWS

In November we were happy to welcome Rev. and Mrs. Ernest Atkins, after such a long absence. We were expecting them any day for about 2 weeks, so were relieved when they finally got here. Shortly after their arrival, Rev. and Mrs. B.W. Armstrong returned from their vacation in Urundi, which they found to be a delightful spot for rest and recuperation. They are here at Leopoldville now for the work of Mission Secretary.

The Chistmas season has just passed and that was a busy time for us. There was the pageant, composed and produced by Miss Phyllis Benner, given on Christmas Sunday, at which time a special offering of Thanksgiving was taken.

On Monday the school children sang their songs class by class then they received their Christmas gifts. On Christmas eve the choir of the school went from house to house singing songs for the white people living in West Leopoldville. They were happily received and themselves enjoyed doing it, even though there were many hoarse voices the next day. The native church and school people gathered at 4 a.m. for a service in our church on Christmas morning. Many of them having been awake most of the night singing, but the church was filled to overflowing with people wanting to join in the rejoicing.

Also on Christmas eve there was another group who gathered with eagerness to sing praises to the Saviour. It was the soldiers stationed at the military camp here in Leo. They asked if some of us could be with them so we put the folding organ in the car and three of us went to hold a service from 10 p.m. to midnight. It is a great testimony to their faith and desire to follow their Lord that these soldiers wanted such a meeting, when it was a night that many were celebrating in ways that were unfitting for the day which we were remembering. As we broke up the meeting one of the soldiers said they wanted to stay on and sing until daybreak, so when we left, part of the group remained to continue their rejoicing in song

On the day after Christmas the deacons and school teachers with their wives met with the missionaries for tea and an afternoon of fellowship.

The Sona Bata staff invited the Leo staff to Sona Bata for New Years. This makes a large group, with 12 adults and 9 children. We are always glad of an opportunity to see our colleagues and have fellowship with them.

ETHEL D. BROWN

BRIEF SUMMARY

of Subjects studied at the
WEST CENTRAL AFRICAN CONFERENCE
DR. A. C. STANLEY-SMITH
Chairmain, C.P.C.

1. The Personal Life of the Christian is basic. Most problems are due to a declining spirituality; so the solution of every problem lies in the quality of the spiritual life. The individual however must guard against "individualism" and develop in fellowship. Fellowship meetings and conventions should therefore be encouraged.

2. The Christian Family is the corner-stone of a healthy Church. It depends on the status of woman. Nothing permanent will be achieved until the African attitude toward woman is changed. Make every effort to make marriage Christian in the fullest sense. Have a family altar in every

home. Instruction in family worship should be an integral part of catechumen classes.

3. The Christian School. The African's hunger for, and right to, education is recognized. He needs both elementary, higher and technical. Missions are urged to give some of each type. Worship must be brought realistically into the whole of school life.

4. The Church. Its life should be like that of a family of which Jesus Christ is the Head and all we are brethren. It must concern itself with every branch of the Christian life, family, marriage, school, and vocation, healh and social services. The training of its pastors should be increasingly an interdenominational work with, if possible, a common form of ordination.

Worship. This needs to be wisely balanced. The regular services should combine spirituality and dignity; but opportunities should be given for freedom in worship and much singing in other services or meetings. The African enjoys movement and the spontaneous expression of his feelings. It is vital to give opportunity for this.

5. The Church and the Community. In the changing scene of to-day the Church has the chance of becoming the center of a new culture, and should take up a clear attitude on such subjects as marriage customs, witchcraft, separatist movements, etc. The problem of the evangelization of the urban areas and of the educated African should be a union effort by all the Missions.

6. Literature. A great increase is required primarily to bring men to a personal knowledge of Christ as Savior and Lord, and to develop Christian character in home, church, and community. It is important to encourage Africans to contribute.

7. Health and the Church. Teaching hygiene in schools is nullified by the unhygienic homes of the teachers. It is best taught by practical demonstration. Teaching of sex hygiene must be stressed. Missions should take a share in medical education with a strong emphasis on character in their choice of candidates.

8. Economics. The basis of a healthy economic life is to keep the people on the land, and our education must have this bias, aiming at intelligent agriculture with improvement in the quantity, quality, and variety of food. The church's finances depend on general prosperity. Tithing should be stressed. But church support is primarily a spiritual problem. A rising economic level does not of itself lead to a deeper spiritual life nor better support of the church.

Precis of the Message of the Conference.

The most powerful feature of the African scene to-day is the aspiration of its people towards a more abundant life. Unless these desires are directed and satisfied within the power and discipline of Christianity, they will finally prove disruptive.

We missionaries are deeply humbled before God as He has illumined our failures. We have allowed denominational, traditional, local, and personal self-interest to obscure our vision, and the sense of superiority has marred even our Christian felloweship.

We are faced with a changing situation where the Government's policy will present us with new responsibilities, and we must adapt our policies to meet it. In all this we must remember that the supreme mission of the Church is to proclaim God's saving purpose in Christ. We are called to repentance and renewed devotion to the Lord, waiting on Him for His all-sufficient grace to guard us from a merely nominal Christianity.

EDITOR'S NOTE:

We are indebted to Rev. W.E.P. Burton, of the Congo Evangelistic Mission for the cuts which we are now using for the C.N.L. covers. He made them and has graciously permitted us to use them. He is a talented artist and has skillfully portrayed Congo life, both in nature and among the people, in the the pictures on these cuts.

The African village
Badly is hungering
For our Lord's light.
The educated African,
By love of sharing,
To his fellowman,
Brings joy in light.

Yet, to carry well on
That big responsibility,
He still needs, and badly
A better preparation.
For the better prepared
And trained he shall be,
The better educated
Our land shall be.

Remy Malutama

Remy Malutama is a Kimpese graduate, now teaching in the station school at Banza Manteke. He composed the above verse in English, and this is what he said about it: "It is the whole expression of my thoughts and my desire and my wishes to see in our land, natives better fitted in the work of education. And my hope is so great that it will come some day".

CONGO MISSION DIRECTORY

Listed in order of arrival on field or at station — present term.

BANZA MANTEKE

Miss Esther Ehnbom R.N.
Rev. and Mrs. M. S. Engwall
Miss Annis Ford
Rev. and Mrs. E. R. Abbott

KIKONGO

Miss Gertrude Anderson
Rev. and Mrs. C. E. Smith
Rev. and Mrs. E. Atkins
Miss Agnes Anderson R.N.

KIMPESE

Rev. and Mrs. E. G. Hall
Rev. and Mrs. H. Erickson

LEOPOLDVILLE

Rev. Phyllis Benner
Rev. and Mrs. H. D. Brown
Rev. and Mrs. B. W. Armstrong

MOANZA

Miss Alice Jorgenson R.N.
Miss Eva Shepard
Rev. and Mrs. T. E. Bubeck

SONA BATA

Miss Muriel Jennings (B.M.S.)
Dr. and Mrs. G. W. Tuttle
Miss Vendla Anderson
Rev. and Mrs. L. Gittings
Miss Sylvia Varley (B.M.S.)

VANGA

Miss Dorothy Wiseman R.N.
Dr. A. C. Osterholm
Miss Doris Wiseman
Rev. and Mrs. C. Jump

ON FURLOUGH OR EN ROUTE

Mrs. A. C. Osterholm
Dr. and Mrs. H. M. Freas
Rev. Ruth Dickey
Miss Emily Satterberg R.N.
Miss Grace Cooper
Rev. and Mrs. W.F. Robbins
Rev. and Mrs. L. A. Brown
Miss Marguerite Eldredge
Mr. and Mrs .H. J. Watkins
Miss Mary Bonar
Rev. and Mrs. R. Metzger

STUDYING IN BELGIUM

Miss Helen Gaskill
Rev. and Mrs. Edwin Boone
Miss Vera Murdock, R.N.
Dr. Jean Austin